

DISCOVERIES

OF THE

Day-dawning

TO THE

JEWES.

Whereby they may know in what  
state they shall inherit the  
riches and glory of Pro-  
mise.

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f. P.

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**T**Here is no true happineſſe nor bleſſing but to the bleſſed ſtate which was before tranſgreſſion was, becauſe in the ſtate of tranſgreſſion the curſe ſtands, in which, glory and riches are an utter curſe unto all mankind, and therefore the eternal God of glorious wiſdom will not give the glory and riches of promiſe unto the *Jews* according to their fooliſh expectations, having ordained a better thing for them then they do believe or are aware of, wch will firſt make them *bleſſed* before he gives them their expectations of the *glory and riches of promiſe*, that the glory & riches which they do expect may not be as the *Quails* between the teeth of their Fathers in the wildeſſe, when it ſhall be given them according to the covenant of promiſe, to which purpoſe he will firſt prepare the way, and bring them into ſuch a ſtate wherein they may be enabled to hold all the good in the bleſſing (where curſe ſhall never be any more) when he opens the large Heavens of his everlaſting mercies, and rains it down in full ſhowers of over-ſpreading clouds upon their heads. And my thinks it is very marvellous that they (having the ancient Prophets writings, and reading them ſo frequent and often amongſt themſelves as they do) ſhould be ſo much vailed in their underſtandings, and blinded from the true knowledge, as not to perceive this thing. And again my thinks it ſhould be a very ſtrange and marvellous thing unto any low, poor, humane capacity, that they (having the Scriptures of the Prophets, reading them, and profeſſing belief of them all) ſhould be ſo extream dark and ſtupid of underſtanding, as not to perceive the under-mentioned particulars, concerning the *Meſſiah*.

1. That *Jacob* prophecying over the twelve Tribes of his houſe, telling them what ſhould befall them in the later dayes, ſaid to *Judah*, *The Scepter ſhall not depart from Judah, nor a Lawgiver from between his feet until Shiloh come, and unto him ſhall the gathering of the people be*, which if *Shiloh* had not come before the Scepter was departed, and before

the Lawgivers were all gone away, and the house of *Judah* left without a *Teraphim*, without a *Sanctuary*, without a *Sacrifice*, and without a *Teaching Priest* (according to the words of another Prophet prophesied unto their Fathers, and fulfilled on them since the dayes of their last great captivity) then must they needs make *Jacob* (the Father of the twelve Tribes) an absolute Liar, and not a true Prophet of the true God, and so deny themselves to be his seed, and consequently not to have any right unto that glory and riches of promise that is covenanted to his true seed.

2. That unto *Shiloh* the gathering of the people were, and now are, even numerous and by very great multitudes, as *Isaiah* said, *I will provoke them unto jealousy by a foolish Nation*, the which *Malachi* explained saying, *my Name shall be great among the Gentiles*.

3. That he came to a tittle in manner and order as *Isaiah* speaks of, *born of a virgin*, which if she had known man before his birth, then had it not been of a virgin, but the Prophet a Liar; but the power of conception and birth did answer the word of promise, that the prophesie might be fulfilled.

4. That he came to the utmost point according to *Isai*. *poor, low, humble, meek, upon an Ass and the foal of an Ass, despised, without form or comeliness, exceedingly humbled, a man of sorrows acquainted with grief, led like a Lamb to the slaughter, supposed to be smitten of God, but was wounded for our transgressions, bore our griefs, and by his stripes we are healed, and as Daniel said Messiah should be cut off, not for himself, but for the sins of the people*.

5. That he also was cut off answerable to the prophesie of *Jacob* concerning the houses of *Simeon* and *Levi* (by whom the Jews last great curse of captivity came) as *Jacob* said, *cursed be their wrath, for in their anger they slew a man, and in their self-will they digged down a wall. Oh! that they did but see the wall that is dug down by the chief Levites and Elders of Simeon that took counsel against the man and slew him, that they might know that the extreame curse hath followed their anger, as their father Jacob told them should happen*

happen in the later dayes, doubtlesse then they would look upon him whom they have pierced, and mourn for him in that fore manner of mourning as it was in the day of Hadadrimmon in the valley of Megiddon, and come to see him in what they yet see him not; to wit,

6. That he came by name and in nature according to *Isa.* called *Immanuel*, that is to say, *God with us*, the eternal Father, the everlasting Counsellor, the Prince of peace, which is plain and manifest opened by *Isaiab.* to wit,

7. That he came a light, for a way, & a high way which the wayfaring men though fools cannot erre therein, a light unto the Gentiles, that he might be the salvation of God to the ends of the earth, a Lawgiver on whom the Isles shall wait to receive the Law from his mouth, for a Leader and Captain of Salvation.

I have cause again and again to say it is a very marvellous thing, and to double admirations a thousand times over and over again, that the *Jews* should be so extreemly darkned as not to believe in deed and in truth in their hearts, the very things that they confesse they believe with their tongues outwardly, and so plainly knowing that the *Messiah* was to come in all things according to the Prophets, before the Scepter was departed from *Judah*, and a Lawgiver from between his feet, to be born of a virgin, to call the Gentiles, to come in a way poor, low, humble, meek, despised, without form or comliness, a man of sorrows, acquainted with grief, to be led like a Lamb to the slaughter, and to be slain in the anger of *Simeon* and *Levi*, for whom the families of *Judah* must mourn, having pierced him; for if he were not thus come, and had not thus suffered already, then instead of the riches and glory of promise, that they look for by his coming, must yet bring down a further curse upon their heads, because as sure as it was prophesied that he should come, so certain it was prophesied that he should come in this manner; and likewise so certain that the *Jews* should slay him, and bring upon themselves a grievous curse thereby. Is it not therefore unspeakably marvellous, that they are yet so exceeding blind as not to know their good from their evil, their blessing from their curse, being so plainly told it by *Isa. Mala. Zach.* and other Prophets,

Prophets, yea and by *Israel* himself their Father, of whose Loyns the Twelve Tribes were? For if they should be made partakers of the Riches and Glory of promise, before they had slain him, to slay him afterwards (whose slaughter of necessity must be by them, [as *Isa. Dan. & Jacob* their Father told them] in the anger of *Simeon* and *Levi*, to the breaking down the Wall and bringing the curse) would be a most perfidious and desperate wicked requital of him for the riches and glory received from him, and then also they must needs loose it again, by the means of breaking down the Wall, and bringing the curse upon themselves through his slaughter.

Alas, my thinks if their eyes were but in the least measure open, they could not chuse but think that the God of *Moses* who led their Fathers through the *Red Sea*, is faithfull and true (though they be exceeding incredulous) who hath Covenanted their Redemption by a new Covenant which shall not be broken, as their Fathers did break the first Covenant, but *Jeremiah* tells them, *that if the Covenant of the Sun and the Moon could be disannulled, yet this new Covenant shall not be broken*, wherein the purpose of God Almighty is, that when the Jews shall return from the error of unbelief and hardness of heart, and look upon him whom they have pierced, and mourn, &c. Then he will draw them by the Light of his Eternal Spirit, that he put upon the *MESSIAH* (in which he was called, [as *Isaiah* said] by the Name of the *Eternal Father*, and *God with us*) into the state of blessing, where curse shall never be any more found, that the glory and riches may be possessed and inherited, as a glory and riches given of their God indeed, that sh<sup>l</sup> never more depart from them, but it shall be as sure unto them, as the Covenant of God is true and certain in himself, who can never change from the Truth of his God-head.

Who therefore is that dark *Mle*, or blind *But* amongst them that will yet say the man *Messiah* is to come, and make himself guilty of his blood, and make his Father *Israel*, and the other Prophets lyars, and so exclude himself everlastingly from the riches and glory that is to be given

given them in an unchangeable Covenant in an eteinal state of blisse, where the glory and riches shall never corrupt, and in stead of imagining that it is *nigh at hand to be revealed*, to put it, (it may be) 1660. years more from their Generations, under the curse of their slaughter of the *Messiah*, which they must yet do, if the man *Messiah* were yet to come?

Surely any senceible feeling man among them reading this, cannot chuse but perceive this plain case, spoken of by their Fathers, and now opened by little worm *Jacob* that was very low, but now is Arising, Appearing, and Spreading his face to the ends of the Earth, that he may henceforth live in the glory of his appointed day of brightness even for ever and ever.

Well, seeing the Jews shall not have the glory and riches of promise in the way of their foolish expectations (wherein they would have it in a curse and so as not to hold it) but in the way of the wise God of *Jacob* to be held in the glory of Incorruption for ever; I therefore would labour to open unto them that way, (which *Isaiab* declared) wherein all they that believe shall be led into the incorruptable life, which is the blessed State, that being prepared and led thereinto, they may first receive, and afterwards hold the riches and glory everlastingly, according to the Covenant of promise.

*I will give him for a way, and for an high way wherein the wayfaring man though fools cannot err. And he shall be for a sign and an Ensign to the people*, said God through his Prophet *ISA.* And *MALAC.* further said, *he shall sit as a Fuller, and as a Refiner, purifying the Sons of Levi*; Now that they may know how and where the *Messiah* appears, as a *Way, a Sign, an Ensign, a Fuller and Refiner*, that they may not only read the Prophets, but also understand them; it is in me first to shew them (according to the Prophets) what the *Messiah* in the substance is, that they may not be alwayes gazing after that which cannot redeem, ransom nor restore them from the captivity, instead of that which only can and must do it, that they may not alwayes miss it through a misunderstanding of that which is to effect it.

God



God said ( through *Isa.* ) that the *MESSIAH* should be called the *Eternal Father*, and *God with us* ; So if the Jews believe in God, then they must needs think that God gives not his own name of *Eternity* unto any thing that is not of his own nature, hence it is evident that the name was not given to the visible body of flesh ( which cannot redeem the captivity, for it was not so wrought in *Moses* day ) but to the in *visible Spirit* that only can ransom the captivity ( as it appeared with *MOSES* at the red Sea ) which (*Isa.* said God did put upon the *MESSIAH* anointing him above all his fellows with that Spirit that could properly bear the Name of the *Eternal Father*, or *God with us*, because it was so, and it is so, to all that purely believe. In which respect he said to their Fathers, *you know me not*, whereat they wondered, for they did know that visible body of flesh that was called *Jesus* the Son of *Joseph* the Carpenter, of which body ( that they did know ) he told them plainly that he bare not witness, but only bare witness of the *Eternal Father*, whom their Fathers did not know.

Well therefore said *Isa.* *I will give him for a Light of the Gentiles, and to them that sit in darkness, in the shadow of death, that he may be my Salvation to the ends of the Earth* ; whence they may all easily understand, that the light which shall be the Salvation of God, to the ends of the Earth, must needs be the way of their Redemption and ransom, yea and the Redeemer and Ransomer from their captivity, or else they must deny their Salvation from their misery, and consequently lye in it everlastingly through unbelief, because another Prophet also witnesseth to the same, saying, *not by battle, nor by tow, but by my Spirit saith the Lord* ; So if they will come ( in very Truth ) to believe the Prophets, whom ( in word ) they say they believe, the day of their Redemption will quickly come upon them, even at unawares.

Now where the *Messiah* or Spirit of the *Eternal Father* appears as a way, is very plain and easie to be discerned, ( that is to say ) in every persons Conscience, which as a Light shineth into the darkness of the Jews hearts in this the



the time of the black night under which they are greatly clouded, and discovers unto them the extream sinfull course of their lives in all manner of the malice of *Tophet*, and beastlinesse of unclean lusts which flows among them as the River *Nilus* into the mouth of the Sea, in which state it is impossible for them to receive, and retain the riches and glory of promise without making it a very noisome stink in the earth; wherefore as the *Messiah* or light of the Spirit of the eternal Father appears inwardly as *God with us*, which is the glorious way of perfection, so next it is of worth for the Jews to know how he operates in this his way, as a Fuller and as a Refiner in the inward parts, making fit for the riches and glory &c. to which purpose (for their sakes) this is the Spirits direction and counsel to them all without respect of persons.

○ house and families of *Judah* draw near, and come ye unto this Fountain which is set and setting open for you, and for *Jerusalem* to bathe and to wash in, enter ye into that well-spring of the pure Light which ariseth in all your Consciences, cast your minds wholly into it, and plunge your souls entirely in the same, and there you shall inwardly and secretly feel the labour of the secret Spirit with you, washing you as with nitre, and rubbing your hearts as the cloth in the hands of the Fuller, and suffering his operation you will quickly come to see your crimson and scarlet sinful souls become as white as wooll and snow, which will perfectly renew and restore you into the glorious similitude of the first mans blessed state, wherein the glory and riches can onely be received and retained, of which restoration God made a sure covenant, before *Abraham*, *Isaac*, *Jacob*, *Moses*, or any other of the Prophets were created, saying in this wise, The seed of the woman shall bruise the Serpents head, to which seed you are hereby inwardly directed, to find its vertue and power operating even unto the perfect effect of bruising the Serpents head in your selves, the which when it is wrought, you will plainly see your state to be restored as the first mans was, before transgression was, and you must needs think (as I am assured) that because you shall be such a transparent glory as is covenanted of God, (yea I well knowing wherein the riches and glory of promise unto you, shall be infinitely a more excellent and illustrious glory then that in which

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Adam

Adam was in his perfect innocency) therefore the riches cannot be received and retained in a state of sin and corruption, or any jot short of mans first state in innocency.

Now if the Jewes do believe that ever they shall be sanctified people to the holy God of *Israel*, (which will make them thoroughly rich and glorious within and without) it would seem to be a marvellous thing if they should think that it should be in any other way then the Prophets do tell them, as I have opened first through the *Fullers* washing their souls in the fountain of *Judah*, and now secondarily in the manner of that other dispensation spoken of concerning the *Messiah*, or Light of the Spirit of the eternal Father in them, appearing in the office of a *Refiner* it is in me to example forth (in plainnesse and easinesse) unto them, whereby in a happy season they may all come to receive him, as he is given unto them to work *within and without them*, an everlasting redemption for them from all captivity and thralldom.

I direct all their minds to dwell and inhabit in that Light of the eternal Father in all their Consciences, that they may feel it as a fire in their bowels burning on the fuel of lyes, and all deceitful words, and so as they give their minds into this holy fire, they will come to see a sweet, glorious, and ravishing unity of their souls with the everlasting burnings, whose flames wil give them a through light to apprehend that all the lyes and deceitful words are burnt up and utterly consumed with the fire, which thing being done, they must needs know that nothing but Truth remains *in the inward parts*, because Truth is of the nature of the fire, and can never consume in the flames thereof; and when they perceive that the Light in the Conscience is of so glorious a vertue as to cleanse the soul from lyes and deceitful words, by which all sin entred into the world, they must absolutely be perswaded that the Light (being of the eternal Father) cannot change from its nature, property, vertue, and power, that as it was loved and adhered unto in the *inward* convincement, and burning up of that one sort of sin through which all sin entred into the world, if the same inward light be loved  
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and joyned unto as a consuming fire that can burn up all sin, it will as surely consume all sins, as it consumed that one sort of sin (*viz.*) lyes; and so through the meltings of their hearts in the holy furnace, their souls will be perfectly purified as the gold that is seven times tried in the fire.

Thus they may plainly see what the *Messiah* is in all their Consciences, who can never be more clearly seen, and better known then by his *inward* work and operation (as the Prophet speaks of him) as a *Fuller and Refiner* to the purpose of their purification, that when this first part of his work is wrought in and among the *Jews*, making them meet and fit to receive and retain the riches and glory, immediately then he may lead them into the full possession and everlasting unchangeable inheritance thereof, according to the Covenant of promise; for except this first be, they might easily think that if they had all the glories that are in the earth, and ten thousand times more then they can think, if they had it but in a state of corruption, it could not be a glory in the eye of the holy God of *Israel*, but an absolute stink in the nostrils of the God of *Jacob*, and a curse before him continually; and it is also easie to be discerned, that if corrupt men have corruptible riches and glory added to their corruption, it makes them not more holy but more corrupt, and consequently not more blessed, but more cursed; and therefore the wise God of *Israel* will not give the riches and glory in the *Jews* foolish way, but will give it in his own wise way, according to the Prophets (as I have plainly opened) and will make sure of his work, to make the *Jews* surely his own people, surely in Covenant with him never more to depart from him, but to remain for ever with him in the state of everlasting blessing, where there shall be no more transgression nor curse, because transgression was alwayes the breach of the Covenant between God and his people, onely on his peoples part, and there was never any other breach besides it, and therefore of necessity as the new Covenant is an everlasting and unalterable Covenant in which the *Jews* shall possess the riches and glory, so it must be held in the blessed state in which transgression is not, which not an honest rational

man among them can ever deny.

Therefore well may they think that they have a great occasion to prize the mercy of the God of their Father *Israel*, who now gives them to know that the light of the Spirit of the eternal Father (which was put upon the man *Messiah*) is the true *Messiah* in the substance to work among them in his office of a *Fuller and Refiner*, and to see him as the way which *the wayfaring men though fools cannot erre therein*, the which may clearly appear unto every Conscience among them, because no sin can possibly be committed in union with the Light in the Conscience, which is as a *burning fire* against all sin, I say it is a thing impossible because the *invisible Light* in its nature is eternally pure, and contrary to all sin, and therefore all they that walk in the pure way of the Light, not going out of it, is as impossible for them to erre or sin (though fools and wayfaring men as the Prophet tells them) which not an honest rational man among them can ever deny.

When the *Jews* are come thus far into the true way, then they shall know the *Messiah* to be the true sign *within them*, and the glorious Ensign spread among them, the everlasting Counsellor unto them, and the true Leader and Captain of their Salvation, and all besides that the Prophets have spoken of him unto them, which will be the day wherein they will *clap their hands and leap for joy, and sound out the shouts of the renown of their God, that the earth shall rent with his praise.*

Yet forasmuch as the *Jews* have a constant eye fixed on the carnal Ordinances that were given by *Moses* unto them (that is to say the *Sacrifices and Oblations* as they were ministred by *Aaron* for the sins of the people) that through a continual vail of ignorance they may not alwaies and for ever lose the glory of promise, I am moved in Spirit (in this wise) to shew them; That though *Moses* his glory was such in the eyes of their dark Fathers, that they could not behold his face for the glory and brightnesse thereof, and therefore was forced to cast a vail over it, that he might dispense the Law unto them, yea and though *Moses* talked with God face to face, yet *Moses* saw not Gods face,

face, for God told him that he could not see his face alive, and therefore shewed him onely his *backer parts*, as the record witnesseth: So that when the *Jews* eyes shall be opened, then they shall see, that as *Moses* saw but Gods *backer parts*, so he could minister unto their Fathers but the *lower, weaker, and backer Ordinances*, and not the face of the glory into which the *Jews* shall be everlastingly swallowed and wrapped up; because their external and carnal Sacrifices and Oblations were continually offered for the sins of the people, but when the people shall come unto that which will wrap them up into the blessing where there is no more sin nor curse, then undeniably they must needs see the end of all the carnal Sacrifices; for where there is no more sin there can be no more Sacrifice for sin; wherefore the last Sacrifice that is to be among the *Jews* is this, (to wit) *faithfully and wholly to offer themselves, souls and minds unto their God in the fire of the Refiner which purifieth from all sin, in which they shall assuredly see the end of all sin, and consequently the assured end of all the carnal Ordinances, Sacrifices, and Oblations offered for sin; and the last washing that shall be among the Jews, shall be in the Eternal Fountain, (that is set and setting open for Judah and Jerusalem to bath and to wash in) which cleanseth from all sin, and consequently bringeth the end of all other washings.*

And whereas *Moses* saw but the backer parts of God, I could nakedly tell a true believing seed of *Abraham*, That God from the beginning never had pleasure (simply) in the slaughter of Bulls, Goats, Heifers, Sheep, Lambs, burning of fat, or offering any other visible Creature in that kind; for in all that God spake to *Moses* through these things, *Moses* did not see the face of God, nor understood his most glorious oraculous voice, but onely saw his backer parts, so wherein *Moses* (in his weaknesse of understanding of the Oracles of the highest Majesty) was accepted of God in offering the said externals, was onely in respect to the fear that was in *Moses* his heart, (which carried him forth to obey to the utmost of the backer parts which he saw) or weaknesse of his understanding of the eternal Oracles,

Oracles, which thing the Prophets do manifestly explain, telling the Jews [nakedly] that God hath no pleasure in any of those things, for all the beasts of the forrests were his, and he was more then ten thousand Rivers of oyl, and he needed them not, but said that to obey was better then sacrifice, for when their Fathers went out of the obedience that Moses stood in, and departed from the fear that led Moses in obedience to offer the said externals (supposing in the integrity of his heart, that that was the thing that God required of him, which had onely acceptance of God, because of the fear in his upright heart, he being in sight and knowledge but of the backer parts) God told them plainly that *incense was aomination unto him, their new moons and their Sabbaths together with their solemn meetings his soul loathed them*, & therefore expressly commanded them (by Isa.) to put them away, testifying to them that *his soul was weary with them*, whole exceeding mercy (as it graciously appeared unto them in that of telling them the Sacrifices and Oblations that his soul had no pleasure in) next discovered unto them the sacrifices that he was delighted in, which was fear, a contrite spirit, a broken heart, a soul of thanksgiving, a spirit of praise, bowels of mercy, to do justly, and to walk humbly with their God; Now whereas the Prophets do so plainly speak of these things, it seems to be a very strange and marvellous matter that the Jews to this day have an eye on the Sacrifices that God positively commanded to be put away, because (as he told them) *his soul was weary of them*, and therefore they had no acceptance of God in them, and comes not unto that which he lastly commanded, in which he wil shew them an everlasting countenance of gracious acceptance, through giving them the sweetnesse and riches of blessings that shall never depart from them any more.

*Qu.* Hence if the Jews do enquire, *What Law shall be held and kept among them in the dayes of their unalterable everlasting state of glory?*

*Ans.* I answer positively and plainly, none other shall the Law be but that very Law that God did give directly unto Moses (which he said is nigh, in the mouth and in the heart, wherein there shall be offered [in the Temple of God])

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the everlasting offering of Cattel, Sheep, Children, Wives, and lives, yea and all created things purely to him that created all things ) of which *Moses* ( not understanding the oraculous and myfterious voyce ) saw but the *backer parts* : And that it shall be but the same law may appear very plain, because as God Almighty is in himself unchangeable, so is his Word for ever and ever. Wherefore as the *Jews* shall be brought to see the face of God ( which *Moses* law not, but his *backer parts* ) so shall they see the face and glory of the Law that God gave to *Moses*, ( of which he saw but the backer parts ) and in the glory of it be swallowed up for ever and ever, according to the covenant of promise, and consequently the *backer parts* thereof shall stand behind them for ever. So the law shall never alter in one jot or tittle, as it stood from all eternity in the unchangeable God, though not comprehended by poor, weak, comprehensible man, but the *Jews* shall change from the *backer parts of the letter*, which must of necessity end because it came in time, unto the glory of the *face of the Spirit*, which shall, nay nor can never end, because it had never time of beginning; and this all the faithful seed of *Abraham* shall witnesse, and set to seal unto even for ever, *Amen.*

Finally I leave them to a search among themselves for the *Fullers fountain*, and *Refiners fire*, which is able to make them meet to receive, retain, and inherit the everlasting unchangeable riches and glory, according to the unchangeable Covenant of promise.

And I pray the God of *Israel* in the remembrance of his everlasting love, and infinite mercies, to open their eyes that they may quickly find it, and be made a free people to possess the Land of Promise according to his word.

*Written by one that is called a Quaker.*

1712

THE END.



William Chandler  
his book